The Arya Samaj

Lala Ganeshi Lal, F.A.S.

I. Origin
II. The Principles of the Vedic Society

CHICAGO:
Englewood Printing and Publication House.
1893

OM

The Arya Samaj (Vedic Society)

...OR...

"The New Light of Asia."

COMPRISING

I. ORIGIN. II. EXPOSITION OF THE PRINCIPLES OF THE VEDIC SOCIETY

...BY...

Lala Ganeshi Lal, F. A. S.

NEW EDITION.

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...OR...

"THE NEW LIGHT OF ASIA."

ORIGIN OF THE ARYA SAMAJ.

Gods and devils fade away,
Ghosts and witches—where are they
Prophets, too, have had their day—
All their trumps are past.

The age of miracles is o'er,
Angel wings have ceased to soar;
Heaven and Hell perplex no more,
Reason rules at last.

Gone the altar's fiery strife.
Where the sacrificial knife
Quenched the quivering victim's life
The wrath of gods to stay.

Baser fraud or blacker lie,
Ne'er was forged beneath the sky.
A plot to gorge the locust fry
Of priests from day to day.

See the orb of science rise
Wooing thine enraptured eyes!
'Neath her bright meridian skies
Shams shall disappear.

Shining in eternal youth;
Frauds consuming without ruth:
Naught shall stand her beams save truth,
To each vision clear.

Haste, thou true millennial day,
When those mutual beasts of prey,
Kings and priests— shall sneak away
To oblivion's gloom.

Then vile self through shame shall die,
Hypocrisy in anguish cry;
And, where rotted many a lie,
Truth's lily white shall bloom.—LOTH.

To a student of history it is evident that almost all the countries of the world which once attained to greatness and civilization were doomed to the natural law of downfall, so Aryavarta, the land of the noble Aryas, and once the pride of all the nations on the earth, could not escape its inevitable fate of regeneration. What led this, our dear mother-land, to the present deplorable state was the Mahabharat, or the great civil war in which most of the heroes, philosophers and scientists were killed. Then prevailed that anarchy, oppression, confusion and distress which follow a war when it comes to an end. When there was such a bad state of things, the priests actuated by the motives of mean selfishness, tried to play upon the people every sort of trick, and, in order to make money and to maintain their supremacy, invented various superstitious rites. Their craftiness and self-conceit reached such a pitch, that they introduced the most indecent and shameless sacri-

fices. To gain their selfish ends, they wrote books replete with stories and traditions conflicting with reason and science, and, having misinterpreted the Vedas, attributed those horrible practices to the Divine revelation. As these evils were such as could not be tolerated any longer, Buddha rose and began to oppose and put a stop to those indecent sacrifices. His opposition gave a death blow to the self-interested motives of the crafty priests, who supposed that they possessed the keys of heaven and hell.

But as Buddha tried to propogate a religion of his own invention, which, while teaching morality, inculcated at the same time the doctrines of atheism, the annihilation of soul and the condemnation of the Vedas, his tenets, therefore, could not gain ground in the country, which recognized from times immemorial the First Cause of the universe.

When Shankaracharya, a great Vedic scholar, saw that atheism was spread in Aryavarta, he took upon himself to expose and criticise the doctrines of Buddhism and Jainism—a subsequent outcome of the former. He held various discussions with the learned professors of these two faiths, refuted and uprooted their agnostic religions from India. He was only thirty-two years of age when poison was administered to him which resulted in his death. He could not, therefore, revive the true Vedic philosophy. His doctrines, as they were chiefly intended to extirpate Buddhism and Jainism, were not accepted by the whole of India.

Then various sects arose and disappeared, 'till the mahomadan emperors conquered this country and converted a large number of the people of India to Mahomadanism by the force of their sword; but they were subdued by the British conquerers. When the British rule was established in this country, peace and plenty eased the people and the royal proclamation declared non-interference in religious matters. But, alas, the missionaries who followed the wake of the English conquest began to convert the people to Christianity.

At this crisis the people were, on the one side, indifferent to the true religion, owing to their being unacquainted with the vast and valuable treasures that lay buried in it; and, on the other, there was nothing in the prevailing religions that could satisfy man's spiritual wants. But as the well-known maxim says; "Where there is a necessity, there is a discovery; and where there is an evil, there is also a remedy." The late, most revered MAHARSHI SWAMI DAYANANDA SARASWATI, a great yogi of his age, having observed such a pitiable state of things and after a long consideration, founded in 1875, the first Arya Samaj at Bombay, whose branches have sprung now throughout the whole of India.

The Arya Samaj is a society composed of gentlemen of good breeding, sound learning, well-formed manners and habits, and of those who are devoted to piety and virtuous acts. It is a production of the time. The main cause of its foundation

is the protest against the selfishness and ignorance of priesthood. But it is not an enemy of the Brahmins; only it does not wish to see that they should remain in a fallen and wretched state. As education has opened the eyes of the people and enabled them to look into themselves, it has made its way into every section of our society, and the lowest member of our society declares his similar claims as the highest. It has enlightened the whole country, and the people have commenced to value it. Through its happy influence our observing eye is getting keener and more circumspective day by day, and through it we can distinguish between right and wrong and good and evil. Ignorance was the mother of devotion; but knowledge has come forward and pointed out to us that evil ways and customs should not be followed. Science and arts have made great progress in these days and removed the veil of darkness and superstition. They have revealed the mysteries of ages and placed us in a position to cast a glance at the whole world. We can go up to the heavens and down to the inner depths of the earth. The traditions of lightning, rainbow and eclipses do not now frighten us; but we have come to know that we are God's creatures endowed with moral and intellectual powers whose development exceeds the power of description. In the torpor of dark ages of this country, we had not eyes and had not our own judgment. Many things which are within our reach at present, were forbidden to us. We could

not express our thoughts and opinions upon any subject. The study of sacred books was very difficult, owing to which, men lived only with their narrow ideas. Selfishness had so far advanced that a few initiated, who possessed the keys to the treasury of knowledge, did not like that others should also profit by it. For this very reason we have been deprived of many useful discoveries as they have gone into the grave with the death of discoverers, and doubts have arisen as to whether they were realities or mere chimeras.

The progress of education has tended in a great measure to help the cause of the Arya Samaj and encouraged its members to come forward and adopt measures to make the state of things better. The Arya Samaj is produced by the natural law of action and reaction. It is teaching the superiority of the Vedic religion and is removing abuses in our customs which were easily taken advantage of by our adversaries.

The Arya Samaj is showing to people that evil customs and practices, which have crept in among us, and which all countries look upon with contumely and contempt, are not sanctioned by our sacred books. It is impressing upon their mind, that they have strayed away from the right path marked out to them in the Shastras, and that they have adopted beliefs and ideas quite contrary to what are laid down therein. It has made a change in the opinions of the people. Its teachings have gone into the inmost parts of our society.

It is dispelling from humanity, ignorance which still binds the people of India, in iron chains, so to speak, and is reforming all the religious right by the light of the Vedas. It wishes to sift the differences of all sects and to amalgamate them into one nation to work cojointly for the good of the country.

It is reviving the true religion as taught in the Vedas. It is not a sect, because its fundamental principles are not mere matters of faith, but are founded on sound reason and science. It does not teach, as some religions of the day do, that salvation is to be obtained by believing in such and such things or persons; but by practising virtue, man can attain to beatitude without the help and recommendation of any particular individual.

It has its doors open for all the classes of people and has announced that its views are not narrow, and that the true religion taught by the Almighty Creator cannot be the property of any particular class of men.

This movement is not confined to the educated classes alone, but is also spreading among the uneducated masses.

The orthodox Hindus have begun to believe that the Arya Samaj alone can protect their ancient religion from the depredations of its enemies. It has commenced the revival of the glory of our fallen Aryavarta. It is a philanthropic association, the staunch advocate and defender of the doctrines of the ancient sages, and is as firm as any rock in the bowels of the earth, which has brought un-

der its banners a splendid array of the masters of oriental and occidental learning that strengthens and sheds dazzling lustre on its cause, before which the demon of bigotry and superstition skulks away in shame and dishonor.

The purity of its principles (which will be expounded hereafter) is testified by the rapidity with which it has diffused itself among the towns and villages of India.

The truths inculcated by the Arya Samaj are pure, unalloyed and native to the mind, and more readily impress the mind than the axioms of geometry. The Arya Samaj wishes to bring the Aryan nation to its ancient glory, greatness and civilization. What has been said above, will suffice to show what the origin of the Arya Samaj is, that it is a natural outgrowth of the time, and is a national institution whose establishment was indispensably necessary for the regeneration of Aryavarta.

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II.—Exposition of the Principles of the Arya Samaj.

There are ten principles of the Arya Samaj. A short explanation of each of them will be given here.

I. *God is the primary source of all true knowledge and of the things made known by it.

Whenever we see marks of contrivance, we are led for its cause to an intelligent author. We see intelligence constantly contriving and producing effects, marked and distinguished by certain properties,— not certain particular properties but by a class of properties, such as relation to an end, relation of one part to another and to a common purpose.

We know that whenever we are witness to the actual formation of things, nothing but intelligence produces effects so marked and distinguished. Furnished with this experience, we now view the productions of nature. We observe them also marked and distinguished in the same manner. We wish to account for their origin. Our experience suggests a cause perfectly adequate to this

*In Him is the seed of omniscience.

purpose. No experience, no single instance or example, can be offered in favor of any other. In this cause, therefore, we ought to rest; in this cause, the common sense of mankind has, in fact, rested; because it agrees with that which in all cases, is the foundation of knowledge. We, therefore conclude that the works of nature proceed from intelligence and design; because in the properties of relation to a purpose, subserviency to a use, they resemble what intelligence aud design are constantly producing, and what nothing but intelligence and design ever can produce at all.

A law presupposes an agent; for, it is only the mode according to which an agent proceeds. It implies a power; for; it is the order according to which that power acts. Without this agent, without this power, which are both distinct from itself, the law does nothing, is, in fact nothing. What has been said concerning the law, holds true of mechanism. Mechanism is not itself, power; without power it can do nothing.

When we observe the natural impulses of the human mind, it will be seen that it has a spontaneous desire to offer respect to something greater, and that it is the nature of our constitution that we should look for something higher than ourselves to regard with awe and veneration. If we cast a glance at history, it will be evident that every nation, whether the most civilized or the rudest, has this uncontrollable tendency. The tribes who have not attained to civilization, are as much liable to

the influence of this feeling and as much guided by this force; as those who are at present advanced in civilization and social progress. Men are then well justified in paying homage to some higher power, as they are thus acting only under the natural impulses of the human mind. From this it will be clear that we have obeyed the natural instiuct of our heart in a far nobler and truer manner than other nations. The design of nature clearly demonstrates the existence of God. The perfect skill and the immutable laws that govern the universe, convince us that there is an intelligent First Cause of all we see around us. Since He is omnipotent and omniscient, all-pervading and one, it must be admitted that He alone can afford us true knowledge, which enables us to know things exactly as they are, and to understand their true nature. As God is true and perfect knowledge, and there is no ignorance in Him, and He is infinite wisdom which the universe shows Him to be, so He is the primary cause of all true knowledge.

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II. *God is all truth, all knowledge, all beatitude, boundless, almighty, just, merciful, unbegotten, without a beginning, incomparable, the support and Lord of all, all-pervading, omniscient, imperishable, immortal, eternal, holy, and the cause of the universe. Worship is due to him alone.

As God did, does and will exist in the past, present and future creations of the world, and there is no ignorance whatever in Him, He is the source af all truth.

The wisdom of the Deity as testified in the works of creation, surpasses all idea we have of wisdom, drawn from the highest intellectual operations of the highest class of intelligent beings with whom we are acquainted, and which is of chief importance to us, and which, whatever be its

*"He overspreads all creatures. He is entirely Spirit, without, the form either of a minute body, or an extended one which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes."

† God is one, pervading all the creatures, omnipresent, the life of all, the guardian of all, the asylum of all, watchful, all intelligent, holy and free from the gross qualities of matter.

compass or extent, and it is evidently impossible that we should be able to determine. It must be adequate to the conduct of that order of things over which we live. Knowing all that passes in the universe, every atom of which he pervades, and having endowed us with faculties and means to enable us to attain to the highest truths, to explain the mysteries of nature and to obtain inexpressible joy, tranquillity and bliss, He is the Fountain Head of knowledge and beatitude.

The beautiful order and disposition of things, their mutual adaptability, their efficiency in accomplishing the end of their existence, their indestructibility and their preservation, indelibly impress upon our mind the boundlessness and infinitude of God. He is mercy and his way is justice. He is merciful inasmuch as He loves the perfection of soul. He is just inasmuch as He takes the most effective means to accomplish the end. The profusion of beneficence and the liberty of soul attest the mercy, and the unequal distribution of happiness and the universality of death, demonstrate the justice of God.

As God is illimitable, shining in soul and space, existing inside and outside, unencumbered with passions and organs of the senses. He is free from being born from woman and assuming the human form which cannot enclose Him, who is infinite and omnipresent, and is therefore unbegotten.

There never was a time in which nothing existed, because that condition must have continued.

Universal blank must have remained. Nothing could rise up out of it. Nothing could ever have existed since. Nothing could exist now. In strictness, however, we have no concern with duration prior to that of the visible world. It is, therefore, sufficient to know that the contriver necessarily existed before the contrivance, and that He is eternal and without a beginning.

The uniformity of plan observable in the universe proves the unity of God. The universe itself is a system, each part either depending upon other parts or being connected with them by some common law of motion or by the presence of some common substance. One principle of gravitation causes a stone to drop towards the earth and the moon to wheel around it. One law of attraction carries all the different planets about the sun. There are also other points of agreement amongst them, which may be considered as marks of the identity of their origin and of their intelligent author. Comparison can only be made where there is more than one thing or person; but as God is one, and His unity has been demonstrated, He cannot be likened to any thing or person, and is, therefore, Incomparable.

As all the things are maintained in their existence by the presence of their causes, the primary, the original and the most important of which is God, His presence is demonstrated in all of them. The things of the world being continually in the process of construction and destruction, constantly

display before our eyes the presence of God. The points of analogy and the uniformity of nature lead to the inference of God's presence throughout the indefinite vacuity of space at one and the same time. When a man is convinced of the universal presene of God, watching the secret springs of ideas inside and the results of action outside, he at once ceases to do evil in the darkest recesses of creek and corner.

In every part of the universe with which we are acquainted, we perceive the exertion of a power, which we believe mediately or immediately to proceed from the Deity. What kingdom is there of nature, what corner is there of space, in which there is anything that can be examined by us, where we do not meet with contrivance and design? The only reflection which perhaps, arises in our mind from this view of the world around us, is that the laws of nature everywhere prevail; that they are uniform and universal. Effects are produced by power, not by laws. A law cannot execute itself. A law refers to an agent. An agency so general that we cannot discover its abscence, or assign the place in which some effect of its continued energy is not found, may, properly speaking, at least, and perhaps, without much deviation from philosophical strictness, be called universal; and with not quite the same, but with no inconsiderable propriety, the Person or Being in whom that power resides, or from whom it is derived, may be taken to be omnipresent. The direction and control of the motions

of the countless worlds rolling in space, and infinite machinery with its infinite suns, and their dependent systems, revealing traces of infinite wisdom in their movements, also convince us that God is the support and the Lord of all. A power that could create such a world as this is, must be beyond all comparison and greater than any which we experience in ourselves, than any which we observe in other visible agents; greater also than any which we can want for our individual protection and preservation in the Being upon whom we depend. It is a power, likewise, to which we are not authorized by our observation or knowledge to assign any limits of space or direction.

With infinite knowledge, the Creator must intimately know the constitution and properties of the things which He has created, which seems also to imply a knowledge of their action upon one another and of their changes, at least, so far as the same phenomena result from the like trains of physical and necessary causes. His omniscience, also, as far as the information of present things is concerned, is deducible from His nature as an intelligent Being, joined with the extent or rather the universality of His operations. Where he acts He is; and where He is, He perceives.

As the laws of nature are not subject to decay and destructibility, but are constant and invariable; so their cause or God cannot be subject to agonies of death, and is, therefore, Immortal and Imperishable. God is the source of all purity, as His

nature cannot harbour the least impure thought.

God is perfect in His own attributes. He possesses all the qualities of Godhead in their infinite perfection, and He cannot tolerate even the idea of what clashes with His own attributes. The attributes of God must be adequate to the magnitude. extent and multiplicity of His operations, which are not only vast beyond comparison with those performed by any other person; but are infinite, because they are unlimited on all sides. Knowledge of the natural laws as revealed in the Vedas and unreserved submission to their dictates compose the true worship which man owes and must render to make himself agreeable to God.

III. *The Vedas are the true books of true knowledge, and it is the paramount duty of the Aryas to read, hear, teach and preach them.

Revelation is the communication of mundane and spiritual truth and laws from God to man on the creation of the world. These laws are no more than what are impressed on the structure of the universe and the constitution of the mind. They constitute what we call science, comprehending the principles of both the spiritual and the material existence. In them God instructed the progenitors

* "The Veda should be regularly studied at proper time with attention, for its study is a paramount duty of the Arya, other duties being subordinate to it."

of mankind. He not only opened the eye of man's mind to the study of science, but gave him sufficient stock of knowledge for his happiness,

A true devine revelation must possess the following chief essentials and peculiarties.

1. It should not conflict with the natural laws.

2. It should comprise precepts which are conformable to the laws of nature and the divine attributes.

3. It should contain the germ of all true science.

4. It should be communicated as soon as the world comes into existence.

5. The divine commandments it contains must not be contradictory to one another, but must be immutable and eternal.

6. It should not instruct us to believe in a mediator, saviour or prophet, who pretends to secure us heaven or hell.

7. It must be inspired in the language which is not spoken in any country on the surface of the earth. It must not be partial and biased to any, but equal and just to all in every respect.

8. It should embrace no historical and biographical events and must be beyone man's power of invention.

9. It should be compatible with true science and its principles, should stand to reason, be sufficient and productive of happiness for the whole human race.

10. It should not sanction the killing of animated beings.

There is a regular warfare going on in religions. The people of every particular denomination are trying their best to show that their own form of belief is the best and surest path for the happiness of man in this and the next world. Those who have made religion the study of their life, have come to know that none of the religions that are prevailing at present in India is a true revelation. As civilization advances, these creeds must proportionately be declining, till a time comes when they will sink into total oblivion. They are entirely unsuited to the refined instinct of mankind, and whatever influence they may have exercised in the dark and superstitious ages of the world, they are destined to die their natural death.

After a careful and impartial examination of the religions that are flourishing now-a-days in this country, it has been found that it is the Vedas alone which possess the requisites enumerated above of a true revelation. They have existed from creation and are an exact counterpart of nature. Their teaching alone is in accordance with that of nature. They alone are pre-eminently scientific in their doctrines. The knowledge embodied in them is a true one. Their doctrines alone are clearly inscribed on the pages of nature. This perfect harmony and coincidence between them and nature points out to one and the same Being to be the author of the Vedas and originator of the laws of nature.

The Vedas are the most perfect and compre-

hensive system of religion to obtain the highest bliss possible from the Giver of all good. They are general and scientific principles, and will remain true so long as the laws of the universe work with undeviating constancy. They give us the most reasonable explanation of the nature of the soul and the First Cause and of the relation the former bears to the latter.

IV. *We should always be ready to accept truth and renounce untruth when discovered.

We should not allow our evil passions to get an ascendency over us, we should not allow them to cloud our reason. We should divest ourselves of self and judge everything according to its intrinsic merits. Bigotry and prejudice are not to be allowed to get the upper hand of us, on the contrary, we ought to keep ourselves at a distance from them. Let every thing be melted in the crucible of truth, and if it, in the melted form, contains no dross, we should take it by all means; but if there is any alloy in it, it should be rejected and the precious and genuine ore of reality ought to be accepted. Our actions and views should be subjected to a critical and searching examination by our reason and its dictates ought to be obeyed.

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* It is the eternal law to speak the truth that is agreeable but not the truth that is disagreeable; also falsehood should never be spoken, but the truth and truth only.

If our reason cannot give us a satisfactory solution of our difficulties, they should be submitted to an able mind; but the commands of the true revelation ought to be given a preference to the conclusions of reason, which is liable to err.

We ought to abide by our opinions, till we are convinced of their futility No man is more contemptible and despicable than one who changes his connections as the chameleon changes its colors. Such a man is totally useless and cannot do any good to his society. Every one of us ought to be a person of his faith, ready to face any danger and undergo any trial rather than give up his beliefs, till he is shown to his satisfaction that his views are based upon a fallacy, in which case he ought to accept what is true and reject what is untrue.

V. *Truth arrived at after consummate deliberation, should be our guiding principle in all our actions.

The constant exercise of self-watchfulness, self-dicipline and a rigid adherance to moral principles which infuse life and vitality into individuals and which constitute the nerve and sustaining force of nature, may enable a person to keep the mind in effectual check, and, by directing its energies in the right way, to keep himself safe from its dark

* There is no virtue higher than truth, there is no vice baser than falsehood, there is no knowledge greater than truth. Truth, therefore, and truth alone must all follow.

insinuations. It is clear that it requires a powerful effort, unceasing and vigorous effort of the will to turn it to a wholesome temper. As long as the mind is not brought under a complete and thorough control, and its movements are not regulated by a determinate will, guided by the purest principles of purity, till that time it is vain and hopeless to entertain the idea of going through life in strict conformity with the doctrines of the Vedas.

The consciousness of our being perpetually in the presence of Him; who can penetrate the inmost recesses of our hearts and knows our most secret thoughts, who judges every one of his creatures according to his thoughts, words and deeds, is most effective in keeping us back from sin.

Common sense and experience joined with a sense of honesty, truthfulness and integrity should guide us in all our actions. Moral force joined with common sense and experience, is all that is necessary to make us true to our fellow-beings and God. It should, therefore, be our constant aim to acquire and concentrate in us the truth which the Supreme Being has laid down in the Vedas.

VI *The primary object of the Arya Samaj is to do good to the world by improving the physical, social, intellectual, moral and spiritual condition of mankind.

* The life of the virtuous is devoted to the good of all.

The performance of Agnihotra plays an important part in the purification of air and water.

The use of animal diet, which is productive of various diseases, should be avoided and in its place, vegetable diet used.

Spiritous liquors which corrupt man both physically and morally, ought never be indulged in.

The substitution for burial of cremation which has a very beneficial influence upon the climate of a country, should be adopted.

Rules relating to cleanliness, washing, bathing, clothing and diet, should be strictly observed.

Bodily exercise and open air are as well necessary to live a healthy life. If we are desirous of leading a healthy life, we should attend to the laws of health.

Distinctions of hereditary caste system, opposed to the Aryan Shastras, should be expelled from among us. Early marriage which is leading to the decay of our nation's vigour, should be put a stop to. Boys and girls married should be married when they arrive at maturity. Heavy expenditure on there occasions, which has ruined many families, should be curtailed.

The re-marriage of widows, who are subjected to innumerable privations and endless mortifications and penances, ought to be encouraged.

In order to prevent an egress from our society the Arya Samaj has established orphanages, in which great attention is paid to the support and instruction of orphans.

It is uprooting the evil customs, which are prevailing in our society, and introducing reforms that are deemed decessary to elevate the condition of people.

Knowledge should be the greatest and dearest object of our ambition, without which the condition of people cannot be improved. In order to accomplish this end the Arya Samaj is encouraging the study of Sanscrit and Vedic literature and has opened Anglo-Vedic Schools and Colleges.

It has appointed Vedic missionaries, who are travelling throughout the country, to diffuse Vedicism among the people.

It is also giving an impetus to the female education, which is being spread among our women, and is one of the chief means that will tend to the regeneration of this country. Girl Schools have been established for this purpose.

Idolatry which is a great obstacle in the way of social and intellectual improvement, is being uprooted from the country by the Arya Samaj, which is beseeching people to adore one God.

It is publishing the Vedas with their commentaries based on the authorities of the oldest Rishis and Munis. It is issuing phamphlets touching upon various subjects, and periodicals in which social and intellectual questions are ably discussed.

It has opened several public institutions such as Dispensaries and Libraries, which are doing immense good to the people.

It is working for the good of humanity in

general, and not for any sect or for dissemination of some unscientific dogmas of human origin.

VII. *Love, justice and propriety should guide us in our dealings with others.

If our dealings with others were based on love, and if our treatment of each other grounded on a kindly regard for the happiness of each other, misery and wretchedness would have vanished from the world and peace and harmony would have reigned upon the earth. One would not think to take away another's life, steal or rob his effects and valuables, or do anything to the prejudice and injury of his fellow creatures; but actuated by a feeling of sympathy towards his fellow beings, and moving under the influence of benevolent intentions toward them, he would try to forward and promote their happiness to the best of his power.

Love should form the basis and main-spring of human action. Every person should bring his life as much as possible in conformity with the spirit of this moral law, and identify his thoughts and asperations with a rigid exercise of this devine principle. We should cherish kindly feelings towards all and every one. Every sensitive creature, whether embedded in the bowels of the earth, or soaring high in the heavens, whether crawling on

* Oh Lord Almighty, let all the creatures look upon me with the eye of the friend, and may I ever regard them with the love of the friend, may we all treat them as friends.

the earth's surface or existing in the depths of its waters, is entitled to our sympathy.

As the reward of an action is and ought to be of the nature of the action itself, it follows that every person should strain every nerve to do what would conduce to his happiness and ward off pain. By directing our energies towards furthering the happiness and lessening the pain of others, we swell the stock of our own future happiness, for He who is a just ruler of the universe, will do justice to all His creatures and give them their due.

VIII. We ought to try to dispel the darkness of ignorance and to spread the light of knowledge.

We should exert ourselves to the best of our power to infuse the light of the Vedic religion and make the people worthy of their ancient sages. We should condescend to raise the moral tone of others and instill in them a spirit of self-sacrifice. We should try to destroy ignorance and receive knowledge.

Whoever regards his duty to dispel the darkness of ignorance and to diffuse the light of knowledge is a worthy member of the society. Everybody has a field for work, if he will work. In whatever position he may be placed, he can do a good deal of good to his fellow creatures, if he

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*Of all the gifts that man can give to his species, the gift of knowledge is the highest and the most precious.

will perform his duty conscienoustly. If he shrinks from his duty, he is worse than a brute. We should explain to people the various phenomena of nature in an instructing manner and infuse in them a spirit of enquiry. Every man who thinks it his mission to dispel the darkness of ignorance and spread the light of true knowledge in its various branches, can do important service to his fellow beings, if only he has a will to do so.

IX. *No one should rest satisfied with his own individual good, but ought to seek his own good in the good of others.

We ought to employ means which may rouse the energies of our drones and infuse a spirit of independent honesty in them. If we are well-to-do, we should help our friends and relatives to whom fortune has not been equally favorable. Our charity should be employed in a manner which not only affords us the gratification of having done our duty as a member of the society in which we move; but which exerts a beneficial influence on the wordly prospects of our fellow creatures and at the same time promotes the cause of morality. The recipients of our help, by our following the rational mode of sympathy with those with whom we come in contact, are at once transformed into honest, hard-working and productive members of the society.

A man who damps the energies of his fellow creatures, who stifles the manly and noble impulses of his kind, violates this principle. He helps them

* It is the selfish that look to their own good; but the magnanimous consider the whole world to be their family members.

to impoverish the country and aggravates the misery of the people. He sacrifices the welfare of his country at the altar of ambition and vain glory.

Those who wish to act up to this principle, should be thoroughly educated in the right path and well versed in the Vedas and the Aryan Shastras.

X. In all that concerns the public weal, persons should frankly subject themselves to the good of others; but all should retain independence in what concerns their personal interests.

An individual who takes his stand on firm moral principles, who steadfastly adheres to the principles of rectitude and tenacity, and holds to the path of light, will be far more successful in life than a person who has recourse to falsehood and dishonesty in his dealings with others. Virtue is everywhere respected while treachery meets with a repulse at the hands of all good men. It is the prime duty of every man to base his conduct in matters both public and private, on true moral principles. It is incumbent upon every individual in return for the advantages of protection, etc. which he enjoys that he should most rigidly adhere to the laws of the society and should never do anything which interferes with its working and endangers its safety. But if there is a defect in a law and if it interferes with the important administration of justice, a person may lawfully move in the matter and have the defect removed.

All that a man is required to do and to bear constantly in mind that whatever he does, he does it according to the rules of the society or in accordance with the fundamental truths of morality which are the basis of those laws.